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out of the earnings of the city in its various "socialistic enterprises" as Howe calls them in one or two places.

It is news to learn that mayors of English cities are usually knighted on the expiration of their term of office, and that they retire from politics after reaching this high position. For one I am disposed to doubt this, and my English correspondents confirm my opinion.

Dr. Lunn approaches his phase of the municipal problem from still a different point of view, which is that of one who is interested in the actual administration of local affairs. He is secretary of the British Municipal Society for Promoting the Study of Foreign and Colonial Institutions. He is responsible for the organization of the visits paid in 1906-1907 by members of that Society to certain cities of Southern Germany, of which visits this volume is a most helpful account. It contains discussions of practical questions like sewerage, street cleaning, town extension, streets, educational systems, and water supply. In addition to an admirable introduction by Sir John Gorst the interesting speeches at the Munich reception are reproduced in full. The volume contains but little that is new to the student, but it throws suggestive side lights on certain interesting phases of the problem.

CLINTON ROGERS WOODRUFF.

Philadelphia.

Social Aspects of Religious Institutions. By EDWIN L. EARP, Professor of Sociology, Syracuse University. (New York: Eaton and Mains, 1908. Pp. 152. 75c. net.)

Christianity and the Social Order. By R. J. CAMPBELL, Minister of the City Temple, London. (New York: The Macmillan Company, 1907. Pp. 284. \$1.50 net.)

Christianity and the Social Crisis. By WALTER RAUSCHENBUSCH, Professor of Church History in Rochester Theological Seminary. (New York: The Macmillan Company, 1907. Pp. xv, 429. \$1.50 net.)

The three books named above, which have come into the reviewer's hands but recently, afford interesting evidence of the manner in which the social question is affecting the clergy of three

different Protestant denominations. It would take too much space to enter into detailed discussion of the differences and the similarities in the points of view here indicated. With a few words on the specific character of each book, let us consider two or three matters as to which the economist or the sociologist may have something to suggest to the preacher or the theologian.

Professor Earp's small volume is the most conservative of the three. It postulates the social nature of religion as "fundamentally a social fact": considers the need of organization in the church and the various religious institutions now in existence under the care of the church the social ideals of Christianity, and the importance of sociology as a study for the "Christian worker." On these and similar points the author expresses himself with constant moderation and balance, and the result is a lack of anything particularly striking in the presentation. But the book will doubtless meet a widespread want for sober guidance among the clergy and the laity of the church to which it is mainly directed. Mr. Earp would have done well to mention in his bibliography the translation of Tarde's *Lois de l'imitation* by Mrs. Parsons, and, in the text (p. 6), Tarde's third law of imitation: that the process begins inwardly and spreads to the external.

The Minister of the City Temple, London, is a much more radical thinker than Mr. Earp. His "new theology" goes far beyond the creed of the ordinary "evangelical" Christian, and this fact, of course, influences greatly his criticisms of the social order of today. The reviewer finds in Mr. Campbell's statements concerning the Fourth Gospel, the early church, and the proper humanity of Jesus of Nazareth nothing repugnant to his own views of what a scientific theology is today asserting. When he comes to social questions, Mr. Campbell speaks with all needed decision on certain points. "It would be ridiculous to call Him [Jesus] a socialist in the ordinary everyday use of that word, for He had no economic theory whatever. It is unlikely that He ever felt the need of any. He laid down no principles for the guidance of His followers in their social relationships, marriage, the family, and citizenship. His belief in the approaching disruption of the existing social order and the substitution of another by supernatural means allowed little room for theorizing" (p. 82). But "Jesus preached an ideal social order on earth when He preached

the Kingdom of God" (p. 84); and this order, says Mr. Campbell, can be shown to be identical with the aims of socialism, which "even from the material point of view are distinctly Christian" (p. 151). "Labor is the only source of wealth" (p. 156), is an assertion which Mr. Campbell seems to consider unquestionable. His tone is devoid of the bitterness which the socialist too often exhibits in his criticism of existing society, and the liberal minded economist will accept much of his book as well-founded.

Professor Rauschenbusch was for twelve years a pastor on the west side of New York City, before becoming a professor of church history. This fact will account for the double character of his earnest and interesting volume, half of which might have come from a progressive historian, and the other half from a devoted clerical socialist who has had close contact with the life of the poor. But while he also recognizes that Jesus was not an economist or "a mere social reformer," he can speak of him (p. 91) as "too great to be the Savior of a fractional part of human life. His redemption extends to all human needs and powers and relations." Passing over Mr. Rauschenbusch's various chapters, in which we find much to admire in his discussion of the historical roots of Christianity, the social views of Jesus, the social impetus of primitive Christianity, the failure of Christianity to undertake social reconstruction, the present crisis, the stake of the church in the social movement, and what to do; we come to the central point of our criticism of these three volumes.

These three authors assume that the teaching of Jesus covers our entire human life with an authority rarely, if ever, to be questioned. But the economist, yielding heartfelt admiration to the man Jesus, as unsurpassed among the religious geniuses of the race, cannot, explicitly or implicitly, accept even the greatest religious genius as authority on such subjects *e. g.* as the importance of luxury in human progress and the office of the rich in civilization. Our authors have, very naturally, a religious bias, under which they fail to see that civilization is a much larger word than religion even; that it includes science, philosophy, art, culture, and many other forces which may not yield the place of predominance to religion. This place is not to be given even to morality, especially to a specifically religious morality. Our authors exaggerate, openly or implicitly, the influence of Christianity in modern

life. Their criticism of our civilization is severe precisely as it is based purely on the New Testament, but unphilosophic as it neglects the teachings of science—economic science especially, and what we may call the Greek view of life. To Mr. Campbell, labor is still the one source of value despite Böhm-Bawerk's refutation of the early economists on this point. Mr. Rauschenbusch finds that Henry George has never been answered. Such writers do not thus prejudice the economist in their favor when they picture the probable workings of socialism as an economic scheme. If this result were general poverty, or a much slower advance in the general comfort than the present one, these writers on Christianity would reject socialism in all probability. Again, they should read such a philosopher as Paulsen on the distinctive elements of civilization on which Christianity lays no stress, as well as on those elements which Christianity has actually contributed to the modern conception of human life,—its emphasis on sin and suffering and atonement. It is not by taking a brief for the poor, the incompetent, or the ineffective, against the successful, the competent, and the effective, that civilization is to be deepened and hastened.

It is very natural that we should exaggerate our own usual point of view. When this is the religious, philosophy is apt to suffer; when it is the philanthropic, economics is too often seen with a hostile eye. But we should try to retain our faith in the expert. The failure of the authors to do this seems to account for the one-sidedness which characterizes books otherwise so helpful and admirable as those of Mr. Campbell and Mr. Rauschenbusch.

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The Fijians. A Study of the Decay of Custom. By BASIL THOMSON.
(London: William Heinemann, 1908. Pp. xx, 396. 10s.)

The present volume is designed as a description of the social and economic transition of a primitive people in the period of its attempt to adjust itself to some of the elements of European civilization, and incidentally also as a study of some of the more important phases of Fijian life. The author spent ten years in Fiji as